I: Karsten--453-454
116, 481, 789, 827

(1916-18) 1935
(1928-29)

Jivaro

"The Jibaroo, when they are about to cross a broad river swimming, are in the habit of swallowing a fish-sound before they enter the water. In this way, they believe, they will be able to float on the water and swim as easily as a fish.

Similarly they take care, before entering the water to swim, to tie up the prepuce of their penis and to fix it to the stomach by means of a [454] cord which they always carry with them for the purpose.(1) If the water comes in contact with the glans, it is believed, it will impede erection at the right time and render coitus difficult."

"1. See the naked Indian on Plate XXIII, 1."

4: Up de Graff--193 (1897) 1923 Jivaro
116, 142, 304, 481

"The personal appearance of the Antipas is briefly as follows: The men are shorter than we are, averaging avout 5 feet 6 inches, are muscularly built, and many are covered with the scars of spear wounds, the marks of warfare; they are swifter of foot than we, compare well with monkeys in agility (they are wonderful tree climbers) and are all apparently well-nourished and well-conditioned. From childhood up they have their front teeth filed to a sharp point and coated with a jet-black shining vegetable pigment which produces the same effect as nitrate of silver. The hair on the top of their heads is the only hair on their bodies, but that is magnificent. It falls on an average to their waists, sometimes even as far as their knees, is jet-black, straight and glossy. They wear it flying loose like a thoroughbred's mane before it is cropped, only occasionally winding it round their necks as, for example when they are weaving or cooking, and coiling it on the tops of their heads, as a Turk would his turban when travelling or hunting in the forest. They seldom adorn it with feathers or other ornaments. Their skins are more chocolate than red-brown. Technically speaking, they cannot be described as 'red-skins' under any circumstances; occasionally we met with signs of their having mingled with the colonials of Borja whose women their ancestors carried off into captivity. Their eyes are invariably black when uninfluenced by this intermarriage with the white race. We met a few with a trace of whiskers. Their toes are splayed like those of all bare-foot savages, and they make considerable use of them as secondary hands."

25. Vigna--45 [2]
116, 481, 501

(no date) 1945

Jivaro

In the water, the Jibaro who is a perfect fish, braves the swiftest currents of the rivers of the eastern Amazon; he has been accustomed to swim with skill and rapidity from childhood. In order to ford the large rivers he uses a boat of wood carved from the trunk of a resistant tree. He calls this boat "canoa", and when he has completed it, before launching it in the river he will take care of the finish by means of fire, engraving on the external walls symmetrical lines and cabalistic drawings with the fire.

26: Brüning- - 71 (1902) 1928 Jívaro
116, 481

When they climb high and smooth trees, the Indians connect their legs (between foot and ankle) with a short piece of firm liana. The semi-circle formed by the liana embraces in climbing part of the tree trunk, and the Indians thereby obtain a firmer footing than if they would encircle the trunk with their naked legs alone.

34:Harner E-4.5 (1956-1969)1973 SD9 Jivaro SD9

told; in addition, that they must wash their hands before preparing beer or else the product will not be satisfactory. It is believed that if children are not taught to bathe at an early age, they will be afraid of cold water and their parents will find it necessary to drag them to the stream. Getting the child used to bathing is also seen as connected with teaching it, in the process, to swim well, a skill which is considered essential to survival because of the frequent necessity of crossing streams and rivers which are often dangerously swollen and rapid.

Children tend to be discouraged from playing, since it is felt that such behavior leads to a disinclination to work. Jesting or joking by children is similarly frowned upon, because it is believed to lead to lying in adult life. Nonetheless, children do often try to play until halted by their parents, who are likely to stop them more rapidly if children of both sexes are playing together. If a particular older child, who is visiting, has a reputation for playing and jesting, parents may tell their own offspring not to play with the visitor.

At this point, it seems appropriate to point out that one of the more significant features of Jivaro socialization may be the relative isolation of children from peers outside their own polygynous nuclear family, due to the extreme dispersion of households in the forest. This isolation seems likely to be conducive to a sense of alienation from the rest of the tribe, particularly when coupled with the traditional early morning lectures which fathers give to "make them be careful" in dealing with others beyond the household and which emphasize the deceitful and treacherous characteristics of other tribesmen. Adding to the child's sense of insecurity vis-à-vis the rest of the population is the frequent attribution of illness within the household to the bewitching activities of hostile shamans. Finally, the dispersion of the population in